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ABSTRACT

This model lesson for sixth graders about the beginnings of civilization in the Near East and Africa aims to have students focus on the cultural and geographical features of a region: landforms, climate, and vegetation. The lesson features three major topics: (1) Sumer and Mesopotamia, (2) Egypt, and (3) Kush. It addresses the uses and significance of the topic; presentation and activities ("Beginning the Topic"; "Developing the Topic"; "Culminating the Topic"); activities for other topics; suggests extended and correlated activities; contains a 34-item resource list; general resources for student and teacher use, and visual and performing arts resources. An essay is appended, "The Good Things of Egypt" (John Feeney). Suggests eight weeks (40 class periods) for lesson implementation. (BT)

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History-Social Science
Course Models

The Beginnings of Civilization in the Near East and Africa: Mesopotamia, Egypt, and Kush

Grade 6 Model Lesson for Unit II

SO 034 341

Edited by Dr. Michelle Zachlod

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The Beginnings of Civilization in the Near East and Africa: Mesopotamia, Egypt, and Kush

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Unit II

The Beginnings of Civilization in the Near East and Africa: Mesopotamia, Egypt, and Kush

Suggested Time for the Unit: 8 weeks (40 class periods)

Topics in Unit II:	**Suggested Time:**
■ Sumer and Mesopotamia ¥ Settlements and physical geography, including the river valley ¥ Technological and social accomplishments ¥ Political and economic systems ¥ Culture	14 class periods
■ Egypt ¥ Importance of the Nile, including irrigation technology and the river's influence on historical and cultural development ¥ Reign of Khufu; the New Kingdom and the reign of Hatshepsut ¥ Daily life, including farming, trading, art and architecture, the work of scribes, and the lives of women and children	16 class periods
■ Kingdom of Kush ¥ Military conquest and the pharaohs ¥ Trade and culture ¥ Tools, weapons, and the alphabet	10 class periods
Sample Topic:	**Suggested Time for the Topic:**
A river system ("Beginning the Topic") and the importance of the Nile ("Developing the Topic")	6 class periods

Uses and Significance of the Topic

Note: A bibliography with annotations of the works cited in this unit is found in the resources section at the end of the unit.
Teachers should select the most vital topics for the unit and estimate the amount of time necessary to convey the most essential learnings.

In the activities for this sample topic, students will focus on the ways in which geographical features of a region--landforms, climate, vegetation--are reflected in the culture of that region. The Nile River is of particular importance to Egypt in this regard. Because desert exists on both sides of the Nile, more than 95 percent of the people have persisted in living along the river valley. Consequently, to study the people of Egypt is to study their relationship with the river. The people and the river were inextricably intertwined.

Visual models help students secure a better understanding of a river system and the need for harnessing water. Therefore, the first activity described in "Beginning the Topic" is intended to be used at the very outset of the entire unit, to prepare students for considering both the Tigris-Euphrates River valley and the Nile region. Through the demonstration of two river-system models, students will be able to see firsthand the basic fluvial conditions with which humans have had to contend throughout history. This is followed by suggested literature for use in both Mesopotamian and Egyptian studies, including religious teachings, odes, and legends, which show how geography is revealed in the religious cultures of early peoples studied.

In "Developing the Topic," students closely examine the relationship of physical geography and culture by studying Egyptian tomb paintings, various primary and secondary sources (including excerpts from *Gilgamesh,* writings by ancient historians, and historical fiction), and the objects that were exchanged in barter economies. The study of early technologies allows students to consider the ingenuity of early people in their interactions with the environment and the ways in which their survival depended on these interactions. Collaborative projects permit students to research a job or craft and to show how technology developed as a result of efforts to control the Nile.

The information that follows is provided as background for teachers who may want to develop and incorporate portions of it in their instruction on the sample topic.

In ancient Egypt, the Nile eroded and formed a valley which flooded each year, replenishing the life of the soil by providing necessary water and nutrients. Until recent times, the population of Egypt was almost entirely dependent on agriculture, and in this nearly rainless country the river has provided the sustenance for an agrarian way of life. The annual Nile flood, heavy with nutrient-rich silt, is the result of tropical rains in the Ethiopian Plateau from June to September. These rains cause the Blue Nile and other southeastern tributaries of the Nile to swell to an average of 16 times their normal volume. The White Nile, on the other hand, feeds very little of the water from the equatorial lakes to the Nile, because much of its water is lost in the swamps of the "Sudd" region of Sudan. The Nile was so predictable that the pharaoh could make the people think he brought the floods simply by praying for them at the appointed time each year.

By contrast, the Sumerians living in the Tigris-Euphrates River valley constantly faced unpredictable volumes of flow, with floods occasionally coming in such deluges as to wipe out cities and villages. While the Egyptians celebrated their river, the Sumerians feared theirs.

Leadership and cooperation were necessary in both societies in order to overcome the hazards of the river and make the floodwaters available for longer and longer periods of the year. It was this that led both Egyptian and Sumerian societies to honor and respect strong, centralized authorities such as the lugals and the pharaohs. They could make the decisions, manage the bureaucracy, and command the necessary services to build and maintain desperately needed irrigation systems. They could approach the gods when the floods were late, little, or, in Sumer, nonexistent. In this way the river inevitably was linked to the political structure of the society.

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It took ingenuity and hard work to build dikes and levees, to dredge the reservoirs, basins, and canals, and to irrigate the fields with the floodwaters. This being accomplished, however, people could turn their minds to other things such as written language, the arts, and inventions, and it was this opportunity that finally gave reasons for these societies to be called "civilized."

These riverine societies were affected not only by the need to harness the rivers' waters for human use; the rivers and their soil-rich valleys supplied nearly all the daily needs of these societies. From the river valleys came the mud used for the bricks from which houses were built and the materials for the sandals on people's feet and the boats and rafts from which they fished and hunted. Rivers provided Egypt with the papyrus and Mesopotamia with the clay used for writing. Irrigation systems provided the water used by Egyptians to grow flax for linen clothes. Mesopo- tamians relied on rivers as sources of water for the sheep they raised for wool. These societies depended on the river to provide habitat for the fish, the birds, and the hippopotamuses they ate and for the date palm whose branches covered their roofs and whose fruit provided their meals.

The availability of water for irrigation facilitated the growth of more crops. This created a surplus and led industrious people to trade from village to village, city to city, and empire to empire. Trade, too, was dependent on the river. Travel through deserts on donkey and on foot was nearly impossible. Not only was the river the transportation link, but because of the regular exchange between peoples, it formed the chain of communication between cities and civilizations. For example, Egypt's use of the wheel resulted from trade with the Sumerians, and although the cataracts held back travel for many centuries, trade between Nubia (Kush) and Egypt resulted in an exchange of ideas as well as goods. The river also brought conquest, for it was along the Nile that the Nubians (Kushites) faced an Egypt that was no longer satisfied with economic control over the gold, copper, ivory, and slaves of her neighbor to the south; Egypt wanted political control as well.

The river held its power over the people of Egypt for thousands of years, for it was believed that after death the Nile was the route taken to travel through the underworld. As students study some of the ancient myths, they see how the Nile was believed to flow forth during its annual inundation from an underworld cavern inhabited by the god Hapi. The sun god, Re, was believed to sail by day across the sky and at night continue his journey in another boat through the underworld. At one's death, the *ba,* or spirit, might partake in this daily journey with Re. Egyptol-ogists think this is the reason for the solar barks found buried at the pyramid of Cheops and the reason why every tomb shows boats in its paintings. Many paintings depict the tomb's owner with Osiris, the god of the dead.

Presentation and Activities

A

Beginning the Topic

As students begin the study of river cultures, a visual model helps them to understand a river system and the means of harnessing water. This is easily demonstrated in the classroom by making models of river systems using rectangular foil baking pans; a 1-inch (2.5-cm) prop such as a book or block; sand and gravel; squirt bottles of water; and plastic modeling clay.[1] It is simpler and more time efficient if the teacher makes the models beforehand and has two or three students assist in demonstrating the models in class, though some teachers adapt this strategy for use in collaborative activities for groups.

- Two models are prepared: one of a river system as it exists in nature, another of a river system that has been harnessed with a canal and reservoir to provide water during nonflood times, similar to what early peoples achieved with the Nile and Tigris-Euphrates rivers. In each pan put a 1-inch (2.5-cm) layer of sand and gravel mixture (eight parts sand, two parts gravel). Dampen it just enough to prevent the mixture from sliding around. In one pan, form a river bed with a delta by molding the mixture. Prop the river's source end of the pan on the 1-inch (2.5-cm) support. In the second pan, use modeling clay to build levees (or dikes) along the river's banks and form a canal leading from the river to a reservoir; prop

this pan up on a support. If necessary, water areas may be lined with aluminum foil to prevent seepage.

- Into each of the models a student slowly squirts a fairly steady mist of water at the source of the river. This represents the rain in the mountains (or melting snow, in the case of the Colorado or Sacramento rivers). Hypotheses, observations, and conclusions can be recorded for each model. Students note where the water and the "silt," or sand mixture, go in each model. (In the first, the water floods over the bank, taking much of the mixture with it. In the second, the water should follow the canal and flow into the reservoir.) Students should note also the differences between rivers like the Nile, which flow for long distances on near-level land, and the Colorado, which flows through mostly mountainous terrain.

- Connections can be made to the concepts of earth science that are part of a sixth-grade curriculum based on the *Science Framework for California Public Schools, Kindergarten Through Grade Twelve* (Sacramento: California Department of Education, 1990). In grade six, students study aspects of earth science that include how water affects the surface features of the land and how water may sink below ground and also drain into streams and rivers that carry it to the sea. (This addresses the science themes of "Patterns of Change" and "Systems and Interactions" as discussed on pages 30 and 33 of the *Framework*.) In the study of life science, sixth graders learn that living things interact with each other and the physical environment. All organisms are part of their environments; they need things from their environments that enable them to survive and grow. How does this relate to the population growth in a river valley?

  In debriefing sessions, the teacher may refer to various water projects in California. Especially noteworthy are the projects that channel water from the Sierra Nevada into the valleys for agriculture and into the major metropolitan areas to support expanded populations. In the Central Valley Project, the most impressive example of this process is the Shasta Dam, which impounds the waters of the Sacramento, McCloud, and Pit rivers in Shasta Lake. Earlier projects include the Boulder Project that resulted in Hoover Dam, with aqueducts carrying water to the Los Angeles area, and the Hetch Hetchy Project, which provides water and power for the San Francisco area. In what ways can the flooding of a river benefit a river society?

  By the time students have completed a study of the Tigris-Euphrates and Nile river valleys, they should know the relevant terms in physical geography: source, mouth, current, upstream, downstream, river basin, cataracts, river bed, river valley, erosion, soil deposition, flood, alluvial flood plain, alluvial fan, silt, delta, tributaries, canals, dikes, reservoirs, and levees.

Students begin to see how geography is revealed in culture as they study the lives and beliefs of early peoples through ancient myths and hymns. The earliest deities were specifically associated with forms of nature; e.g., Hapi was the God of the Nile. The kings were the intermediaries between people on earth and the natural forces or gods and goddesses in eternity. But the kings also existed to organize the people to harness and control the powers of nature to the best of their abilities. Religion provided security and perspective for people during times when natural forces seemed all-powerful or inexplicable.

Just before reading selections, students can consider such questions as:

- How do people interact with the environment in arid lands such as the Middle East?
- What aspects of nature seemed to be the most important to the people of ancient times? Why?
- What are the most threatening forces of nature?
- According to the beliefs of the people, who or what controls aspects of nature?
- What responsibility does the king or pharaoh have in controlling nature or using nature to its best advantage?
- What jobs do the people have in controlling or using nature to its best advantage?

When beginning the study of Sumer, teachers may read aloud to students excerpts or retellings of the Gilgamesh legend. (See *Myths from Mesopotamia* or Maurice Saxby and Robert Ingpen's *The Great Deeds*

of Superheroes.) Gilgamesh was a historical ruler whose exploits came to be elaborated in legend. He came to be regarded as part god, part man. The Gilgamesh epic is one of the oldest extant works of world literature. Parts of the epic were written in cuneiform as early as 2000 B.C. Gilgamesh ruled in Uruk in the ancient Tigris-Euphrates River valley. Pages 150-152 in Chapter 6 of *A Message of Ancient Days* may be coordinated with the study of Gilgamesh.

When beginning the study of Egypt, teachers may read aloud from Robert D. San Souci's "Isis the Queen," *Calliope World History Magazine for Young People* (November/December, 1991); Virginia Hamilton's *In the Beginning: Creation Stories from Around the World,* "God Ra the Creator," pages 111-15; or from Roger Green's *Tales of Ancient Egypt,* "Khnemu of the Nile," pages 49-54. Teachers may read also from *Heritage of Western Civilization,* "Hymn to the Nile," selected passages from pages 14-16, or from "Hymn to the Sun," selected passages from pages 16-18, in the same book.

B

Developing the Topic

Activities in this section relate specifically to Egyptian studies.

When students examine pictures of Egyptian tomb paintings, they may see how such paintings reflect the linkage between physical geography and culture. Pictures in the tombs were intended to provide the dead with what they needed in the other world, rather than decoration. They were drawn according to strict rules and were drawn based on what the artist knew belonged to a person or a particular scene and not on what the artist saw or wanted to depict. Pictures of tomb paintings, engravings, and models are available in books listed in the resources section for this unit. What tasks or events are depicted? Which ones relate to the Nile River?

Because it takes a keen and somewhat educated eye to distinguish between various types of labor, boats, crops, and so forth, the teacher should examine the tomb art with the students. As students look at the tomb paintings and models, they take notes of what they see depicted, including references to geography and the technology and science of the time. Below are listed some easily found examples of tomb paintings and engravings, categorized for easy reference. A brief discussion of the categories before viewing prepares students for what they will see and helps direct their attention.

Fishing and Hunting:

Grosvenor, Gilbert. *Ancient Egypt: Discovering Its Splendors,* pages 68-69; Casson, Lionel. *Ancient Egypt,* pages 114-15; and *Time Frame 3000-1500 B.C.*, page 58.

Preparation for Burial:

Grosvenor, Gilbert. *Ancient Egypt: Discovering Its Splendors,* page 195; and Casson, Lionel. *Ancient Egypt,* pages 88-89.

Conquest:

Casson, Lionel. *Ancient Egypt,* pages 66-67; and Grosvenor, Gilbert. *Ancient Egypt: Discovering Its Splendors,* pages 228 and 230-37.

Farming:

Grosvenor, Gilbert. *Ancient Egypt: Discovering Its Splendors,* pages 62-63, 112-13, 148, and 192-93; Casson, Lionel. *Ancient Egypt,* pages 108-9; and Hall, Alice J. "Dazzling Legacy of an Ancient Quest," *National Geographic,* March, 1977, page 310.

Trade and Transportation:

Grosvenor, Gilbert. *Ancient Egypt: Discovering Its Splendors,* pages 69 and 184-85 (religious use); Miller, Peter. "Riddle of the Pyramid Boats," *National Geographic,* April, 1988, pages 534-35 and 538-39.

Annotations for these books are found in the resources section for this unit.

This study may be correlated with the visual arts curriculum so that students are exposed concurrently to both stylistic and archaeological qualities.

Primary sources and excerpts from literature complement the study of culture and geography. Samuel Kramer's *History Begins at Sumer: Thirty-Nine "Firsts" in Man's Recorded History* contains a letter from a father to his son, telling him how to carry on the duties of farming in the Tigris-Euphrates Valley. Herodotus, in *The Histories,* gives a graphic and apparently accurate description of the process of embalming the body for its trip along the Nile of the underworld and an equally interesting description of building a shipping vessel and sailing it upriver on the Nile's surface. Eloise McGraw describes a typical trading vessel's travels along the Nile in the first chapter of *Mara, Daughter of the Nile,* a work of historical fiction. Teachers may consult other secondary sources such as Pierre Montet's *Everyday Life in Egypt in the Days of Ramesses the Great,* J. Manchip White's *Ancient Egypt: Its Culture and History,* and George Hart's *Ancient Egypt* for additional background.

In a similar manner, when students study Kush, the biography of Ahmose El Kab and the inscriptions on a stela found in Aswan--quoted in Walter Emery's *Lost and Emerging*--give a good idea of what the Kush conquest of Egypt was like. *The Annals of Thutmose III,* an ancient text that is also quoted by Emery, lists the items paid in annual tribute to the king by Wawat and Kush. All books mentioned, except *Annals,* are cited in the resource list for this unit.

Students can see how geography relates to economics when they study the economic concept of barter. Bartering was typical of the way goods were traded, whether within the community, between villages, or up and down the river. Bartered goods often were made of the natural materials found in each region. To begin the activity, each student is given three 3 x 5-inch (7.6 x 12.7-cm) cards. As quickly as possible students think of three things they would buy in today's world. Students write the items separately on the cards, which represent actual items for exchange. Students are told they can exchange anything they have for anything they want. All they have to do is find a willing barterer. When students have completed their bartering, the teacher can debrief the class by asking students about their bartering tactics and why some students ended up with more or fewer items than they had in the beginning. How does bartering compare to using money? Why is money (coins and currency) used in present-day economies? Using their knowledge of Egyptian society and culture, the class members develop a list of materials that were most likely used for barter by ancient Egyptians.

As Mesopotamian and Egyptian civilization developed, people modified their environments and developed new technology to solve their problems with the river's floods. These solutions led to increased productivity and the economic security that permitted the development of art, architecture, and more sophisticated technology. In order to better understand the manual labor required for everyday needs and wants, students work with partners to develop flow charts or diagrams that outline the completion of various tasks. Students may choose from activities such as those listed below. They then conduct research and complete their flow charts. What are the possible connections of the activities to the river's physical geography? Are the tasks typical of the Mesopotamian or Egyptian culture, or both? The charts are presented to the class as part of a brief oral report.

Operating a shaduf
Operating a saquia
Reading the nilometer
Baking bread (from grain crop)
Growing grapes
Harvesting papyrus and making a scroll
Trading for frankincense and myrrh

Bartering in the markets
Making bricks (using river mud)
Making palm roofs
Making linen from flax
Planting and harvesting grain
Making a papyrus boat
Threshing and winnowing grain
Taking a cargo upstream and down
Conducting a military raid from a boat
Catching or netting fish
Hunting birds
Dredging silt from canals and basins
Building a canal
Making rope
Plowing fields
Building a wooden cargo boat
Hunting hippopotamuses or other large amphibious animals

Books such as Hart's *Ancient Egypt,* Pamela Odijk's *The Egyptians,* Michel Sethus's *The Days of the Pharaohs* as well as encyclopedias and other references may be used by students for this project.

C

Culminating the Topic

Students should be introduced to the terms *diffusion, acculturation,* and *transmission of culture.* They can examine pictures from Kush that appear in the November, 1990, issue of *National Geographic* magazine (see Kendall, Timothy, "Kingdom of Kush") and in the National Geographic Society's photographic study *Splendors of the Past: Lost Cities of the Ancient World,* and list all the Egyptian influences they can find. To put the concept in familiar terms or instances, students might list some of the ways in which acculturation, diffusion of innovations, or transmission of culture has taken place between the United States and Mexico.

At the end of the unit, after students have studied Mesopotamia, Egypt, and Kush, the teacher leads students in considering three statements that are written on the chalkboard:

The Tigris-Euphrates River valley is the cradle of civilization.

Egypt is the gift of the Nile.

The history of Kush rests on the mineral deposits found there.

In some way, metaphor is used in each of the statements, and the teacher leads students in discussing the general meaning of a civilization's "cradle," a river's "gift," and history's "resting" on a particular circumstance of geography. After this brief preliminary discussion, students meet in small groups, preferably three students in each group, and choose one of the three statements as a topic on which to focus. Drawing from their knowledge of history, they list at least five facts or reasons that support the statement they selected. Maps should be made available for each group's discussion. Using colored felt-tipped pens and chart paper, students draw diagrams that present a visualization of their selected statement and reasons that support it.

Once the diagrams are mounted around the room, the small groups reconvene to discuss a second question. Of the reasons cited by each group, which ones show a connection to geography? How? When reporters from each group explain the diagrams to the entire class, they explain how their reasons support the statement, how the reasons relate to geographic factors, and how their diagrams show these ideas.

The activity is completed with a discussion that involves the whole class. Students will pretend they are

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starting a new country tomorrow and that the history they have studied this year is all that they know about the past and present. What lessons or ideas would be taken from the Mesopo-tamians, Egyptians, and Kushites to help start a country? Students reflect independently on these questions and write responses that are then shared with the class. The teacher will lead this discussion according to comments generated by the class, but students should be led to see that humans' experiences (history) and a study of where they lived (geography) are two of the ways in which people learn to plan for their own futures.

Activities for Other Topics

Through the entire sixth-grade course, students should have opportunities to study the practices of slavery in each of the civilizations covered. At the beginning of the school year, students begin by reviewing briefly what they already know of slavery in United States history. How do Americans regard slavery today? Is it considered an acceptable practice or a violation of human rights? In a brainstorming session, students recall what they can of their fifth-grade studies of slavery in the United States. This activity can serve as a point of comparison and contrast as students proceed through the unit. In each case students should consider which peoples were enslaved, what work or tasks they were required to perform, how they were treated, what opportunities they had to gain freedom or "upward mobility," and whether or not the enslaved peoples ever became enslavers. A number of resources will need to be consulted, including the textbook, *A Message of Ancient Days* (pages 139, 367-68, 407, 410, 440-41, and 437-38); *History Begins* by Shana Coupe and Barbara Scanlon (pages 23, 48, 167-69, and 204-205); and *The Ancient World* by R. J. Cootes and L. E. Snellgrove (pages 90, 138-40, 145, and 170-75). "The Code of Hammurabi" (*Aspects of Western Civilization,* Vol. I, pages 4-6) contains injunctions regarding slaves and should be examined when studying that seminal set of laws. When studying Sumer, students may consider why some historians say that members of the lower class were, in essence, slaves of the gods. Milton Meltzer's *All Times, All People: A World History of Slavery* (Harper, 1980) is an introductory survey that can be helpful at this grade level.

The November/December, 1991, issue of *Calliope World History Magazine for Young People* contains informative articles on famous Egyptian women. The writing is within the grasp of many sixth graders, and teachers may select passages for use in classrooms. Articles on Hatshepsut, Nefertiti, the goddess Isis, and Arsinoe III are included. Why did Hatshepsut feel compelled to proclaim her divinity on obelisks and temple walls? What else did obelisks reveal or recount to those who viewed them? Multiple copies of the issue could serve as supplementary reading or as teachers' background. See the entry among resources listed for the sample topic.

The Gilgamesh legend is important, partly because it is one of the earliest extant sources we have that mentions a great flood and the building of an ark, as well as significant ties to such Greek myths as "Hercules and the Twelve Labors," "Jason in Search of the Golden Fleece," and "Theseus and the Minotaur."

In the story, Gilgamesh sets out to find immortality, and the reader follows his search for it. The epic tells us a great deal about the Sumerians' world view, the unwieldy forces of nature, and the struggles Sumerians faced just to survive in that ancient world. Students can examine the role of the king and describe how the people of ancient Sumer viewed their king.

Students should have opportunities to read or hear the Gilgamesh legend. They may read passages from

different versions of the legend and conjecture why similar stories appear in other historical cultures. If preferred, a shortened retelling of the legend may be shared with students, such as the one found in Saxby and Ingpen's *The Great Deeds of the Superheroes.* After reading or listening to the story, students are given a specific writing assignment to explain why the rivers were important to those who lived in ancient Sumer and how rivers appear in their religious beliefs. They should use evidence from their studies to support their ideas.

Throughout the unit, to sharpen students' sensitivity to the ways in which events in different places happen simultaneously, the class develops a time line for each of the cultures studied. The basic time lines they use should all have the dates in the same spatial proportions. They should include important political events, dates when significant inventions first appeared, and dates of important cultural contributions. For instance, the appearance of the Gilgamesh saga in written form should appear in the Sumerian time line. Illustrations can be used where appropriate. The time lines should be mounted on the wall, one below the other, to allow for comparisons. Events on the time lines should be correlated with the wall maps when possible.

The study of Gilgamesh provides an opportunity to correlate this material with English-language arts studies; an extended writing assignment should be a part of this activity.

To involve students in the work of archaeologists and give them experience with early written language, the teacher can use *Mummy's Message,* a simulation game published by Interact. With trade goods traveling daily up and down the river, it became necessary for the earliest civilization to devise a method of record keeping; these records may have been the earliest writings. In the simulation, students work in teams to explore a pyramid and uncover pieces of a hieroglyphic tablet. Cards collected in the game provide them with clues to the translations of the hiero-glyphs or the "mummy's message."

In order to accommodate diversity within the classroom, both in terms of interests and in levels of achievement, it is important for students to have opportunities to do independent research projects. The activities suggested below can be adapted easily to the whole class or to independent work.

- Students compare the Nile River system and its valley with another major river system in the world.
- Students make papyrus and write their names in hieroglyphs. The hieroglyphic system illustrated on page 39 provides explanation and illustration.
- The building of pyramids added a great deal to the Egyptians' understanding of science, astronomy, and technology. The pyramids were perfectly aligned, east to west and north to south. It is believed that Egyptians did not know of the wheel and that they were forced to develop other ways that would help them move huge blocks of limestone down the river and then haul them into position. The intricately illustrated *Pyramid* by David Macaulay arouses students' wonder for the dedication, creativity, ingenuity, and perseverance of this monumental undertaking. The book may be used by students who want to build a tabletop pyramid as a recreational activity.
- Because nearly all religious cultures visualize eternity or heaven as being skyward, many have built grand monuments that reach toward the heavens. Ziggurats, pyramids, and tombs located in the mountains (natural pyramids) were constructed with this in mind. Interested students may compare ziggurats to Egyptian pyramids and compare similar monuments of other cultures. The "pyramids" of the Kushites, the Mayans, and the Aztecs; Buddhist temples; and Gothic cathedrals seem to show this "eternity-sky" theme.

Extended and Correlated Activities

Sampling foods common to ancient Egypt and the Egypt of today can be an enjoyable way of heightening cultural empathy and geographic understanding. Barley dishes were known to ancient Egyptians, as were honey, raisins, figs, dried apricots, onions, mint, olives, and garlic. With planning and preparation, a sampling session may provide a healthful and tasty interlude to the unit. "The Good Things of Egypt," an article from *Aramco World Magazine*, links history and geography to culture and cuisine. A reprint of this article is included in Appendix II-1 at the end of this unit. Egyptian recipes may be found in such books as the *Najda Arabic Cookbook*.

Art is a reflection of the society that produces it, and the ancient Egyptians left an abundance of tomb and temple paintings, reliefs, models, and sculptures that tell the story of their lives, values, and beliefs. Funerary art (art associated with burial) offers especially useful clues for solving the puzzle of Egyptians' daily lives. Motivated by beliefs about an afterlife, people spent months and sometimes even years preparing for their burials. Because they believed their *ba*, or traveling spirit, returned to earth when they died, they wanted it to return to familiar surroundings. Consequently on the walls of the tombs of the deceased were scenes from their individual lives and in their tombs were things they might continue to need, such as furniture, food, beverages, personal toiletries, and adornments. Some tombs even contained miniature models of laborers at their chores. Tomb art is especially useful in examining how the river affected the lives of the common people. Most Egyptian artisans were not allowed to be original, so in the course of 3,000 years the art changed very little.

Students need to see how history and geography influence the arts of later periods. Reading aloud the picture-book version of Giuseppe Verdi's opera *Aida* allows students to connect a world-famous opera with its historical foundations. It can also introduce students to this major work of the theater. Though the opera's stylistic roots are in nineteenth-century romanticism, the historical, geographical, political, and ethical situations in the work can be noted and discussed by students.

Aida was originally intended for the opening of the Cairo Opera House in 1871 but premiered in Milan, Italy, the following year. The story tells of an Ethiopian (or Kushite) princess (Aida) taken as a slave by Egyptian conquerors. While serving the pharaoh's daughter, she is caught in a love triangle. When Aida and her beloved contemplate fleeing Thebes, it is through the gorges of the Napata in the upper Nile that they must travel if they are to escape together.

Aida is one of several operas that students in this age group are capable of enjoying. The entire work is too long for classroom use, but students can listen to the triumphal march and to other excerpts to gain a sense of the opera's drama, pageantry, and high romance. Recordings are suggested in the visual and performing arts resources.

In nearly all recordings, operas are sung in the languages in which they were first written. Recordings of complete operas usually contain English translations in an accompanying pamphlet. Some teachers prefer to distribute copies of a translation to students; others use transparencies or a pointer and large, mounted charts on which the translation is neatly printed. The latter approach has proved effective in a variety of classrooms, and the newness of the activity should not deter teachers from dauntless experimentation during the music period. Performances of the opera are available on videocassettes as well.

Egyptian tomb painting, motivated by religious beliefs, was also a commercial venture in which the tomb's owner chose his paintings from those in cataloglike books. When the tomb painters went into the

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tombs, they went as a crew. One worker would put a grid on the tomb walls and ceiling, someone else would sketch in the outline of the figures, and others would paint them. It was an early type of specialization and division of labor. Students can discuss the stylistic and design qualities of the Egyptian paintings. They will note the lack of perspective, that the heads of the human figures are shown in profile with a full-faced eye on the side view of the face, and that the shoulders and chests of the figures are viewed from the front but that the arms and feet extend sideways. This was done to show everything from its most characteristic angle. They will notice the ways in which the artists used lines (to outline, to create pattern and texture, and to define shapes). They can observe how the artists developed a unified composition using repetitions of lines, patterns, and shapes.

During art periods, students can work individually or in groups to create paintings that show what is important in their lives, assuming they will be decorating the walls of their classrooms as the Egyptians decorated their tombs. Students should be encouraged to use a system of registers (or rows of scenes separated by lines sometimes painted to look like water or separated by patterned borders) as was done in the tombs to separate the various aspects of one's life. If this is a group activity, each pair of students in the group can paint one register, or each group in the class can be responsible for a single register of a classroom painting. Students can consider scaling the figures as they would have been scaled in an Egyptian tomb with the most important or revered persons the largest (the deities and kings or pharaohs were always the largest, the tomb's owner was next in size and larger than the other figures, and children were depicted as miniature adults without childlike features). No perspective was used in tomb paintings.

Students should discuss the use of symbols in contemporary life and note that the Egyptians used flora and fauna symbolically; e.g., the cow symbolized the goddess Hathor, who was the protectress of the king; the falcon represented Horus, king of the gods; the feather represented the goddess Maat, or justice; and the lotus represented the sun god because the sun appeared in the morning as the lotus opened in the morning. Manfred Lurker's *The Gods and Symbols of Ancient Egypt: An Illustrated Dictionary* is a good source for this information. Students may bring in photographs of young people at work in school, at play, at a party or picnic, eating with their families, and so forth to be depicted on the classroom paintings; this is much as it would have been done by actual tomb painters. Elaine Raphael and Don Bolognese's *Drawing History: Ancient Egypt* shows how tomb paintings were executed.

Students can research Egyptian music independently, or the topic may be studied during music periods. Were any musicians depicted in the tombs or on the walls of the temples? New music was forbidden because the old was considered sacred and closely connected to religious ceremonies. Singers, who belonged to the priest class, are depicted in the paintings and relief sculptures, followed by the players of instruments, who belonged to a lower class. Temples were so large that the music had size and grandeur, with 600 players of harps, lyres, flutes, and sistrums (a type of rattle). Trumpets were used only in war, and it is believed that the Egyptians had no drums. *Musical Instruments of the World: An Illustrated Encyclopedia* and Curt Sachs's *The History of Musical Instruments* contain information that is also valuable for this unit.

Both men and women served as royal musicians and dancers. Their music kept laborers on task and helped relieve tedium. Students may create a work song and an accompaniment as a part of their music studies. By the time students reach sixth grade, they should have some familiarity with pentatonic scales, which are thought to have been used in the music of ancient Egypt. Students may use a form of the pentaton that is less frequently heard in Western music, such as the *la* or the *re* pentaton, when they create the melody and accompaniment for the work song. After researching instruments that were common to ancient Egypt, they can select three or four modern counterparts or substitutions for these instruments for use in the accompaniment. Pitched and unpitched percussion instruments frequently used in classrooms, such as Orff instruments (named for German composer Carl Orff) and rhythm band instruments (e.g., xylophones, glockenspiels, cymbals, sticks, and drums), should be used if they are available.

Resources for the Sample Topic

The following resources represent only a few of the many possible materials and sources that are available. Double asterisks (**) indicate books that are essential for full development of the unit; single asterisks (*) indicate works that are deemed important for successful coverage of the unit. For further selections, teachers should consult other bibliographies such as *Literature for History-Social Science, Kindergarten Through Grade Eight* (Sacramento: California Department of Education, 1991).

Adams, William Y. *Nubia: Corridor to Africa.* Princeton, N.J.: Princeton University Press, 1977. This book chronicles the history of Nubia from its tribal beginnings to the present time. It includes chapters on the geography of the area and on the viceroyalty and kingdom of Kush. The book is available through libraries.

Baines, John, and Jaromir Malek. *Atlas of Ancient Egypt.* New York: Facts on File, 1980. With information arranged in encyclopedic format and amply illustrated with pictures and maps, this is an excellent resource for teachers and can be used by advanced students. A geography section in the beginning covers both Egypt and Nubia.

*Bryson, Bernarda. *Gilgamesh: Man's First Story.* Austin, Tex.: Holt, Rinehart and Winston, 1966. This is a children's version of the oldest known epic, originally written in cuneiform. Out of print, it is sometimes available in libraries. See *Myths from Mesopotamia* (in this resources section) for a currently available version.

**_Calliope World History Magazine for Young People._ The November-December, 1991, issue, "Queens of Egypt" (Vol. 2), relates specifically to Egypt, including stories of the goddess Isis, Hatshepsut, and others. The article on Cleopatra may be of interest when studying Julius Caesar in Unit V of these course models. The issue for January-February, 1991, contains an article on Gilgamesh that is beneficial to seventh-grade readers. Sixth- and seventh-grade teachers should endeavor to have a yearly subscription to this engaging magazine. Those interested in obtaining back issues may telephone (603) 924-7209 (Cobblestone Publishing, Peterborough, N.H.).

Caputo, Robert. "Journey Up the Nile." *National Geographic,* 167 (May, 1895), 577-633. The author's boat trip from the mouth of the Nile to its source provides material for this article. Glimpses of life along the river as well as descriptions of its antiquities are woven into this log of river travel.

**Casson, Lionel. *Ancient Egypt. GREAT AGES OF MAN* series. Alexandria, Va.: Time-Life Books, 1965. With vivid pictures of temples, pyramids, and tombs, this reference is a useful resource for students and teachers.

**Defrates, Joanna. *What Do We Know About the Egyptians?* New York: Peter Bedrick Books, 1991. Everyday life in ancient times is the emphasis in this students' resource. The author is an Egyptologist at Cambridge University. The book is one in the publisher's growing *WHAT DO WE KNOW ABOUT* series.

Emery, Walter B. *Lost and Emerging.* New York: Charles Scribner's Sons, 1965. The motivation for this study came from the efforts in the 1960s to move the Nubian temples and resettle the people of lower Nubia in order to save them from the rapidly rising waters of Lake Nasser. The book is a concise narration of Nubian history, including chapters that relate the history of the Kush during various time periods. It also provides ample information on the geography of the area.

Frankfort, Henri. *Kingship and the Gods: A Study of Ancient Near Eastern Religion as the Integration of Society and Nature.* Chicago: University of Chicago Press, 1978. The thesis of this piece of scholarship is that the kings of Mesopotamia and Egypt, while they differed in the

extent of their earthly deification, were responsible for interceding between nature and humans.

*Green, Roger. *Tales of Ancient Egypt.* New York: Penguin Puffin, 1972. This is a collection of short myths, folktales, and legends from ancient Egypt. It includes the myth of "Khnemu of the Nile," a reading that is recommended for this unit.

**Grosvenor, Gilbert. *Ancient Egypt: Discovering Its Splendors.* Washington, D.C.: National Geographic Society, 1978. This magnificent oversized book abounds with colorful photographs of Egyptian antiquities. Although out of print, it is still available in most libraries.

**Hall, Alice J. "Dazzling Legacy of an Ancient Quest." *National Geographic,* 151 (March, 1977), 293-311. Pursuing eternity was the quest of every ancient Egyptian. In this article, Hall reviews the artistic masterpieces that are our legacy as a result of this quest.

*Hamilton, Virginia. *In the Beginning--Creation Stories from Around the World.* San Diego: Harcourt Brace Jovanovich, 1988. Creation myths for both ancient Egypt and Mesopotamia are part of this Newbery Honor book's collection of creation stories.

*Hart, George. *Ancient Egypt. EXPLORING THE PAST* series. San Diego: Harcourt Brace Jovanovich, 1988. Motivating illustrations and text are used to describe dynastic rules, religion, crafts, writing, housing, family life, trade, farming, and death in ancient Egypt.

***Heritage of Western Civilization: Selected Readings,* Vol. 1. Edited by John Louis Beatty and Oliver A. Johnson. Englewood Cliffs, N.J.: Prentice Hall, 1971. This book contains a collection of primary source readings. Of special interest are "The Code of Hammurabi," "Hymn to the Nile," and "Hymn to the Sun." It is available through university and public libraries.

Kramer, Samuel Noah. *Cradle of Civilization. GREAT AGES OF MAN* series. Alexandria, Va.: Time-Life Books, 1967. Although out of print, this book is available in many high school and public libraries. It is a geographic and cultural survey of Mesopotamian civilization that emphasizes the city-states of Sumer. It includes a wonderful chapter on the beginning of writing. Kramer continues to be regarded as a noteworthy historian of early civilizations.

Lloyd, Seton. *The Archaeology of Mesopotamia.* London: Thames and Hudson, 1978. This teacher's resource provides a good study of the land and the rivers of Mesopotamia as well as a survey of the archaeological finds and studies of the area.

**McGraw, Eloise Jarvis. *Mara, Daughter of the Nile.* Penguin Puffin Books, 1985. Mara is a seventeen-year-old Egyptian slave girl living during the reign of Queen Hatshepsut around 1550 B.C. See also *The Golden Goblet* by the same author.

*Millard, Anne. *Pyramids.* New York: Gloucester Press (Aladdin Books), 1989. One of the *HISTORY HIGHLIGHTS* series, this picture book is listed as a reference work for students in this unit.

**Miller, Peter. "Riddle of the Pyramid Boats." *National Geographic,* 173 (April, 1988), 534-50. The author investigates funerary art in an effort to solve a mystery that involves the Great Pyramid of Cheops. Many different types of art are shown, including *cloisonne* (a style of enamel decorations), wall and ceiling paintings and engravings, pottery, and models.

Montet, Pierre. *Everyday Life in Egypt in the Days of Ramesses the Great.* Philadelphia: University of Pennsylvania Press, 1981. This is a helpful reference for activities described in "Developing the Topic."

***Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others.* Translated by Stephanie Dalley. New York: Oxford University Press, 1991. This collection is published in convenient paperback format and is available through booksellers. The translation of *Gilgamesh* is readable and useful at this grade level.

Najda Arabic Cookbook. Berkeley, Calif.: Najda, 1986. The relationship of diet to geography may be studied through foods. This cookbook contains many recipes which, with planning and preparation, enlighten students to the diet of those who lived near the Nile. The book is available for $10 from Najda, P.O. Box 7152, Berkeley, CA 94797, telephone: (415) 549-3512.

*Odijk, Pamela. *The Egyptians.* Morristown, N.J.: Silver Burdett Press, 1989. Part of the *ANCIENT WORLD* series, this book is well illustrated with color photographs. Though somewhat more sophisticated than the Millard and Sethus books listed in this section, it is engaging and helpful as a resource for students.

Pritchard, James. *The Ancient Near East: An Anthology of Tests and Pictures.* Princeton, N.J.: Princeton University Press, 1958. This valuable teachers' resource contains primary-source translations of early Near Eastern texts accompanied by pictures of important archaeological discoveries.

**River Cutters, Grades 6-9. GREAT EXPLORATIONS IN MATH AND SCIENCE (GEMS)* series. Berkeley: University of California, Lawrence Hall of Science, 1989. This teachers' resource was the basis for the activity in which students make "pan" models of river systems. This activity is described in "Beginning the Topic" in this unit. The GEMS project, of which the math and science books are a part, is devoted to curricular materials and includes a newsletter, a network for teachers, and other publications that are available to those interested. The materials sometimes offer opportunities for correlating topics in history and science. Telephone inquiries may be made by calling (510) 642-7771.

**Roaf, Michael. *Cultural Atlas of Mesopotamia and the Ancient Near East.* New York: Facts on File, 1990. This large, colorful reference work appeals to many age levels, and the clear, color photographs and maps enhance a well-organized text that covers a variety of topics. Teachers will find this atlas useful for studies of how geography influences culture.

*Romer, John. *Ancient Lives: Daily Life in Egypt of the Pharaohs.* New York: Holt, Rinehart and Winston, 1984. Libraries are perhaps the best source for this book, which offers a helpful discussion of various facets of life in ancient Egypt, including foods and agriculture.

Roux, Georges. *Ancient Iraq.* Middlesex, England: Penguin, 1966. An excellent overview of the civilizations in ancient Iraq from Sumer through Parthia, this book is best used as a resource for teachers. It is available in an updated paperback edition.

Save-Soderbergh, Torgny. *Temples and Tombs of Ancient Nubia: International Rescue Campaign at Abu Simbel, Philae, and Other Sites.* London: Thames and Hudson, 1987. Although it deals primarily with recent rescue efforts to save the temples of Lower Nubia and to resettle its people, this book contains an excellent chapter about the geography of the area that included ancient Kush.

*Saxby, Maurice, and Robert Ingpen. *The Great Deeds of Superheroes.* New York: Peter Bedrick Books, 1989. This is a strikingly illustrated collection of great legends, retold for older pupils and adults. Teachers may want to consider the chapter on "Gilgamesh: The Epic Hero of the Sumerians" for use in this unit.

*Sethus, Michel. *The Days of the Pharaohs.* Morristown, N.J.: Silver Burdett Co., 1985. Through the fictional character of Sethi, the reader is led to consider Egyptian city life, funerals, schools, legends, agriculture, and games. A students' resource, the book is one of the publisher's *LIVING IN ANOTHER TIME* series. It is listed here as a worthwhile reference for the topic reports described in "Developing the Topic" in this unit.

***Time Frame 3000-1500 B.C.: The Age of the God-Kings.* Alexandria, Va.: Time-Life Books, 1987. This is a concise chronology of Egyptian civilization. It provides a very clear account of early efforts to tame the environment to serve the needs of the people. Drawings and

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descriptions of funerary practices are included in its portrayal of life in the Old Kingdom. See also *Time Frame 1500-600 B.C.: Barbarian Tides,* which contains information about the Golden Age of Egypt, from the same publisher.

*White, J. Manchip. *Ancient Egypt: Its Culture and History.* New York: Dover Publications, Inc., 1970. An ideal historic, geographic, social, political, and economic study of ancient Egypt, this survey is short, easily understood, and well worth the effort to procure it. It is an excellent reference if students are being asked to demonstrate the work of craftsmen and farmers.

General Resources for Students' and Teachers' Use

Aldred, Cyril. *Tut-Ankh-Amun and His Friends.* Santa Barbara, Calif.: Bellerophon Books, 1987. Line drawings in this book are appropriate to use as prompts for Egyptian stories. It is not recommended for use as a coloring-in activity. See also *A Coloring Book of Ancient Egypt,* which includes line drawings taken from tomb and temple paintings.

Aliki. *Mummies Made in Egypt.* New York: Harper and Row, 1985. This informative illustrated book explores the religious and scientific aspects of mummies and mummification in ancient Egypt.

**The Ancient Egyptian Book of the Dead.* Edited by Carol Andrews; translated by Raymond O. Faulkner. New York: Macmillan Publishing Co., 1972. *The Book of the Dead* is a collection of spells originally written on papyrus scrolls and placed with the dead at the time of burial. The purpose of the spells was to protect the person on his or her trip through the netherworld. This collection includes many of the original paintings that were part of these funerary texts.

The Ancient Egyptians: A Sourcebook of Their Writings. Edited by Adolf Erman. New York: Harper Torchbooks, 1966. Available in paperback, this collection includes selections from the *Pyramid Texts,* hymns and odes, writings from the schools for the scribes, love songs, and religious and secular poems.

**Aspects of Western Civilization: Problems and Sources in History,* Vol. I. Edited by Perry M. Rogers. Englewood Cliffs, N.J.: Prentice Hall, 1988. Selections from the first chapter of this collection of primary sources apply to studies in this unit. The Code of Hammurabi is especially recommended. The book was intended for college use, and teachers will need to use it eclectically.

***The Beginning of Civilization: The Advent of Written Communication.* Los Angeles: University of California, National Center for History in the Schools, 1990. History begins with the written word. In this lesson plan, students explore the beginnings of written language. Students read colorful contemporary documents and compare cuneiform notation to the Morse code. For ordering information, contact Pamela Hamilton, National Center for History in the Schools, Moore Hall 231, UCLA, 405 Hilgard Avenue, Los Angeles, CA 90024-1521.

Bendick, Jeanne. *Egyptian Tombs.* New York: Franklin Watts, 1989. An easily read children's book accompanied by interesting illustrations, this edition provides general background information about ancient Egyptian beliefs about life and death.

Browarski, Edward J. *Ancient Egypt: The Surprising Facts.* n.p. The Reading Laboratory, n.d. This kit includes two filmstrips, two cassettes, and a script with discussion questions for each part. It is available through social studies supply houses.

Budge, E. A. Wallis. *Egyptian Magic.* New York: Dover Publications, 1971. This study of ancient Egyptian magic summarizes what is known about the wonder-working of these early people. Magic was widely used to influence the gods in ancient Egyptian religion, but there

was also a folk magic that revolved around charms, ritual curses, and images. These are all discussed in this book.

*Burne, Jerome. *Chronicle of the World.* London: Longman, 1989. Important events in history are chronologically arranged and described in news style and format in this large edition. Simultaneous events from around the world are covered. In addition to the news stories, a list of important events is given for each year. Although written for adults, this compilation is interesting for students as well.

Cahn, William, and Rhoda Cahn. *The Story of Writing. STORY OF SCIENCE* series. Irvington-on-the-Hudson, N.Y.: Harvey House, Inc., 1963. This is a good general survey of the development of writing and printing from the time of the Sumerians to the time of the computer. It incorporates many pictures, maps, and diagrams to entice the reader.

*Carswell, John, and others. *Splendors of the Past: Lost Cities of the Ancient World.* Washington, D.C.: National Geographic Society, 1981. This photographic study of seven ancient cities or groups of cities includes two chapters that are useful for this unit: "Mysterious Kingdom of Kush" and "The Sumerians of Mesopotamia."

Carter, Howard. *The Tomb of Tutankh-amen.* Excalibur Books, 1954. Written by the discoverer of King Tut's tomb, this book narrates the events that were associated with the discovery. The removal, cleaning, describing, and cataloging of the tomb's contents are detailed in a way that is interesting to all readers.

*Caselli, Giovanni. *The First Civilizations: The History of Everyday Things.* New York: Peter Bedrick Books, 1985. This is a good resource for teachers and students. Pictures and activities in this book bring an understanding of the tools and techniques of commoners in early societies.

Claiborne, Robert. *The Birth of Writing. THE EMERGENCE OF MAN* series. Alexandria, Va.: Time-Life Books, 1974. A pictorial study of the early writings of many civilizations, this book focuses much attention on the discovery and decoding of cuneiform and Egyptian hieroglyphs. This would be a useful resource for students who will be making their own clay tablets or papyrus scrolls or decorating tombs.

Climo, Shirley. *The Egyptian Cinderella.* New York: Thomas Y. Crowell, 1989. The tale of Rhodopis, the rose-red slippers, and the young pharaoh is one of the world's oldest Cinderella stories. There is an element of reality in it for there was a Greek girl who became the queen of Pharaoh Amasis during the twenty-sixth Dynasty.

***The Code of Hammurabi: Law of Mesopotamia.* Los Angeles: University of California, National Center for History in the Schools, 1990. This lesson plan examines various laws and codes of Mesopotamia. Students read the precedent-setting case of "The Silent Wife" and examine how societies arrive at a system of justice by drawing on both divine and natural laws. For ordering information, contact Pamela Hamilton, National Center for History in the Schools, Moore Hall 231, UCLA, 405 Hilgard Avenue, Los Angeles, CA 90024-1521.

Conway, Lorraine. *Ancient Egypt.* Carthage, Ill.: Good Apple, Inc., 1987. This teachers' resource includes engaging activities for independent learners. Line masters show treasures, tombs, and King Tutankhamen.

Cootes, R. J., and L. E. Snellgrove. *The Ancient World.* Essex, England: Longman Group, Ltd., 1970. This text is written with a great deal of understanding for what interests students.

Cottrell, Leonard. *Land of the Pharaohs.* Cleveland: World Publishing, 1960. This interesting students' resource uses the characters on a royal boat trip up the Nile to provide a historical survey of ancient Egypt. See also *Land of the Two Rivers* by the same author and publisher. These books are out of print but worth the effort to locate in public libraries.

Coupe, Shana, and Barbara Scanlon. *History Begins: Ancient History for Junior Students.*

Melbourne, Australia: Longman Cheshire, 1986. This student textbook is not only very rich with concepts and facts but also wonderfully illustrated with maps, drawings, and charts. The authors made a real commitment to what is interesting to young people.

The Curse of King Tut's Tomb. New York: Goodtimes Video, n.d. This 98-minute color video is a dramatically embellished presentation of the tragic events that beset an archaeological expedition while searching for King Tut's tomb. It is available through social studies supply houses.

Davies, W. V. *Reading the Past: Egyptian Hieroglyphs.* Berkeley: University of California Press, 1987. The origin, development, and uses of hieroglyphs are explained in this teachers' resource.

Donnelly, Judy. *Tut's Mummy: Lost . . . and Found.* New York: Random House, 1988. This easily read book discusses Egypt and the process of finding King Tut's burial site.

**Egyptian Art and Architecture.* Boulder, Colo.: Alarion, n.d. An 80-minute color videotape, this presentation illuminates the accomplishments of ancient Egyptian culture through its art and architecture. The beliefs of the people as expressed through their art is a principal concern in this production. The material is also available as two sound filmstrips and is obtainable from social studies supply houses.

**Egypt: Land of the Pharaohs.* Cary, N.C.: TV Ontario, n.d. This 29-minute video is an informative survey of Egyptian history from ancient Egyptian contributions to architecture, science, and the arts to modern Egypt. It is sold through social studies supply houses.

Egypt: Quest for Eternity. Washington, D.C.: National Geographic Society, n.d. This 60-minute video describes the work of Egyptologists who unravel the past.

El-Baz, Farouk. "Finding a Pharaoh's Funeral Bark." *National Geographic,* 173 (April, 1988), 512-33. Finding a boat that is more than 4,600 years old and leaving it in its chamber is the subject of this article. Through the advantages of modern technology, the world has been able to view videotape of the boat with minimum violation to the seal of the chamber. This vessel is the twin of the Pharaoh's bark that had been resurrected and placed on display near the Pyramid of Cheops.

The Enchanted World of Gods and Goddesses. THE ENCHANTED WORLD series. Alexandria, Va.: Time-Life Books, 1986. Wonderfully illustrated and written for both children and adults, this collection tells the stories of the pantheons of ancient Egypt, Mount Olympus, ancient India, and Norse mythology.

Forrest, Kent. *Sumer and Babylonia.* St. Louis: Milliken Publishing Co., n.d. This teachers' resource includes duplicating masters and transparencies for teaching about Sumer and Mesopotamia.

Gardner, John, and John Maier. *Gilgamesh.* New York: Alfred A. Knopf, 1984. The Gilgamesh historical epic is presented in this book. See also Herbert Mason's translation in paperback (New American Library, 1972). Excerpts of this work may be presented as choral reading or for a readers' theater. See also *Myths from Mesopotamia* in the resources for the sample topic.

Gerster, Georg. "Abu Simbel's Ancient Temples Reborn." *National Geographic,* 135 (May, 1969), 724-44. A most impressive feat of archaeological engineering was the transfer of Abu Simbel's temples to their new site south on the Nile. This article describes the process by which the transfer was accomplished.

Glubok, Shirley. *The Art of Ancient Egypt.* New York: Atheneum, 1962. People who lived in Egypt 5,000 years ago come alive in this book about tomb paintings, scrolls, statues, gods, sailboats, mirrors, toys, and games. Public libraries should be consulted for this work and for *The Art of Egypt Under the Pharaohs* and *The Mummy of Ramose: The Life and Death of an Ancient Egyptian Nobleman,* both by the same author.

Gore, Rick. "Ramses the Great." *National Geographic,* 179 (April, 1991), 2-31. At the peak of New Kingdom civilization, Ramses II becomes pharaoh of Egypt. He left more monuments to himself than any other pharaoh. This article describes the man, his accomplishments, and his legacy. Another article in the same issue, "Computer Rebuilds the Ancient Sphinx," describes recent restoration work on the magnificent pharaoh-lion image of the sun god, Ra.

Grant, Michael. *Atlas of Ancient History: 1700 B.C. to A.D. 565.* New York: Dorset Press, n.d. This atlas is listed as a source for maps.

*Grun, Bernard. *The Timetable of History: A Horizontal Linkage of People and Events.* New York: Simon and Schuster (Touchstone), 1987. This is an invaluable resource for cross-referencing dates that relate to the following topics: history and politics; literature and theater; religion, philosophy, and learning; visual arts; music; science, technology, and growth; and daily life.

Hackwell, W. John. *Signs, Letters, Words: Archaeology Discovers Writing.* New York: Charles Scribner's Sons, 1987. Ancient humans had speech, but memory was the only means to store accumulated knowledge. As changes took place in societies, the development of writing was a natural outgrowth.

Harris, Geraldine. *Ancient Egypt. CULTURAL ATLAS FOR YOUNG PEOPLE* series. New York: Facts on File, 1990. Well organized and appealingly illustrated with photographs, maps, and charts, this book is a source of historic, geographic, and cultural information about ancient Egypt. See also *Gods and Pharaohs from Egyptian Mythology* (Schocken, 1982) by the same author.

*Herodotus. *The Histories.* New York: Penguin Books, 1988. As a world traveler from ancient Greece, much of the history that Herodotus collected was taken from observation and oral sources. Students love his description of mummification.

Higham, Charles. *The Earliest Farmers and the First Cities.* Cambridge, England: Cambridge University Press, 1987. This is a good source for students on a variety of Mesopotamian topics.

Holmes, Burnham. *Nefertiti: The Mystery Queen.* Milwaukee: Raintree Children's Books, 1977. This illustrated book is written as if Nefertiti were telling the story of her own life.

**Kendall, Timothy. "Kingdom of Kush." *National Geographic,* 178 (November, 1990), 96-125. This is an extremely useful picture study of Kush. The author makes many comparisons between Kush and her Egyptian conquerors, showing how the Kushites received Egyptian culture and altered it to suit themselves.

Kramer, Samuel Noah. *History Begins at Sumer: Thirty-Nine "Firsts" in Man's Recorded History.* Philadelphia: University of Pennsylvania Press, 1981. Do you know where the first farmer's almanac was published? The book's title gives a hint. The author of this interesting paperback is probably the world's best known authority on Sumer.

**Lattimore, Deborah Nourse. *The Winged Cat: A Tale of Ancient Egypt.* New York: Harper Collins, 1992. Lattimore is known for her sophisticated picture books, and this original tale is illustrated with designs and artwork similar to those of ancient Egypt. The afterword is informative and sets the story in historical context.

Letters from Mesopotamia: Official Business and Private Letters on Clay Tablets from Two Millenia. Translated by Leo Oppenheim. Chicago: University of Chicago Press, 1967. Readers who like reading someone else's mail will love this book. It includes letters about trade, daily life, agricultural management, and collecting debts. Most of the "letters" are short and could be answered by students as if they were living at that time. See also *Ancient Mesopotamia: Portrait of a Dead Civilization* by the same author.

Lichtheim, Miriam. *Ancient Egyptian Literature: A Book of Readings.* Berkeley: University of California Press, 1973. This two-volume collection of primary sources is divided into works from the Old, Middle, and New kingdoms. It includes translations of writings such as tomb

inscriptions, royal decrees, pyramid texts, theological treatises, didactic literature of the bureaucrats, prayers, spells from the coffin texts, songs, hymns, and prose tales. University and college libraries are the best sources for this book.

Liebling, Roslyn. *Time Line of Culture in the Nile Valley and its Relationship to Other World Cultures.* New York: The Metropolitan Museum of Art, 1983. Pictures of Egyptian art are arranged chronologically on this time line. Each picture is accompanied by a brief text.

Lurker, Manfred. *The Gods and Symbols of Ancient Egypt: An Illustrated Dictionary.* London: Thames and Hudson, 1980. A teachers' resource, this is an extremely useful dictionary of names and terms used in studying the religious beliefs of ancient Egypt. Descriptions are full and understandable, and many entries are illustrated with photographs of artifacts.

**Macaulay, David. *Pyramid.* Boston: Houghton Mifflin Co., 1975. Succinct text and detailed drawings illustrate the intricate step-by-step process of building an ancient Egyptian pyramid. Students love reading this book and then designing their own pyramid projects. There is also a *Pyramid* videotape by David Macaulay that complements the book. It is available through social studies supply houses.

McConville, Robert. *The History of Board Games.* Creative Publications, Inc., 1974. This book describes various board games. Their histories and instructions on how to make and play them are provided.

McCormack, Jon J. *Ancient Civilizations: Egypt.* New York: Instructo/McGraw Hill, 1978. This book contains duplicating masters and suggests activities to help students explore ancient Egypt's social structure, archaeology, writings, and the roles of pharaohs.

**McEvedy, Colin. *The Penguin Atlas of Ancient History.* New York: Penguin, 1986. Historical atlases are frequently helpful as background for teachers and students. This one is handy and inexpensive.

El Mahdy, Christine. *Mummies, Myth and Magic.* London: Thames and Hudson, 1989. Archaeological and scientific studies of the burial rites and customs of ancient Egypt are used to highlight significant information about ancient Egyptian religious beliefs concerning life and death.

Manniche, Lise. *The Ancient Egyptians Activity Book.* New York: British Museum Publications, 1988. A compendium of activities are cataloged in this book. See also Manniche's rendering of *The Prince Who Knew His Fate* (Putnam, 1982). The text carries the reader deep into Egyptian culture and customs and is accompanied by hieroglyphs that stretch along the bottoms of the pages. On a more scholarly level, Manniche wrote two other fascinating books, *The Tombs of the Nobles at Luxor* and *Lost Tombs: A Study of Certain Eighteenth Dynasty Monuments in the Theban Necropolis.*

Martin, Geoffrey. *The Hidden Tombs of Memphis. NEW ASPECTS OF ANTIQUITY* series. London: Thames and Hudson, 1991. This volume is the author's account of his work in opening tombs in the ancient Egyptian capital at Memphis. This book is definitely intended for the armchair Egyptologist; however, it is a good source of color and black-and-white photographs and line drawings of the insides of tombs.

Meltzer, Milton. *All Times, All Peoples: A World History of Slavery.* New York: Harper, 1980. This book is one of the few works for young readers that deal with the global topic of slavery.

**Mesopotamia, Cradle of Civilization.* This video, produced by Troll Video, 1987, portrays life in the world's first known civilization. It is available through social studies supply houses.

A Message of Ancient Days. Boston: Houghton Mifflin, 1991. This is the state-adopted textbook for this sixth-grade study of ancient civilizations.

Miguel, Pierre. *Ancient Egyptians.* New York: Silver Burdett Press, 1982. A well-illustrated text

tells the story of life in ancient Egypt from 3000 to 1100 B.C. This book is out of print but may be available in some libraries.

Mollet, David, and Joyce Mollet. *Ancient Civilizations: A Resource Packet.* Christchurch, New Zealand: Waldorf Education Resources, 1992. This resource packet contains ready-to-use, unbound printed material that is varied, simple, and appealing to students. The units are specifically coordinated with the *Framework.* The interactive strategies suggested are suitable for independent, small-group, and whole-class assignments. For a descriptive brochure and price information, contact Waldorf Education Resources, 21150 Hawthorne, #106-220, Torrance, CA 90503.

*Moss, Carol. *Science in Ancient Mesopotamia.* New York: Franklin Watts, 1988. Writing, medicine, math, and astronomy are among the topics covered in this students' resource.

**Mummy's Message.* Lakeside, Calif.: Interact, n.d. This lengthy simulation game involves students in the work of archaeologists as they explore a pyramid and uncover and decode a hieroglyphic tablet. It is available from social studies supply houses.

***Neolithic Revolution: The First Farmers and Shepherds.* Los Angeles: University of California, National Center for History in the Schools, 1990. In this lesson plan, children study archaeological illustrations to learn about this great leap forward in the history of humankind--the domestication of plants and animals between 8000 and 3500 B.C.--and the cultural changes that resulted. The plan is flexible enough to be adopted by teachers for use in their classrooms. For purchasing information, contact Pamela Hamilton, National Center for History in the Schools, Moore Hall 231, UCLA, 405 Hilgard Avenue, Los Angeles, CA 90024-1521.

Noblecourt, Christiane Desroches. *The Great Pharaoh Ramses and His Times.* Translated by Elly Mialon. Quebec: Canada Exim Group, 1986. This is a catalog of items included in an exhibition of antiquities from the Egyptian Museum of Cairo that were displayed at Expo 86 in Vancouver, B.C., Canada. The catalog is interesting because of its many large, full-color photographs of artifacts from tombs of the Ramessid period. Some of the everyday items pictured are a double-necked makeup pot, kohl pots, an unguent spoon, a comb, a razor, and a mirror. Students can be challenged to guess what each item is.

**Peck, Ira, Elise Bauman, and William Johnson. *The Ancient World.* New York: Scholastic, 1976. This is an ideal supplementary resource for the sixth-grade classroom. It contains interesting biographies, dialogues, plays, and narratives that are related to the units of study.

Portman, Ian. *Luxor: A Guide to the Temples and Tombs of Ancient Thebes.* Cairo: American University of Cairo Press, 1989. This is an excellent source for pictures of the temples with their obelisks and colossi. The text is full and places details nicely into their historic settings.

Purdy, Susan, and Cass R. Sandak. *Ancient Egypt.* New York: Franklin Watts, 1982. This little treasure briefly traces the development of ancient Egyptian civilization and gives instructions for making a variety of Egyptian artifacts.

**Readings in Ancient History: Thought and Experience from Gilgamesh to St. Augustine.* Edited by Nels Bailkey. Lexington, Mass.: D. C. Heath, 1987. This is a valuable teachers' resource that contains primary source material.

*Sandars, N. K. *The Epic of Gilgamesh.* New York: Penguin Books, 1988. The first epic in recorded history, this book tells the story of a king who sought immortality but never found it. It abounds with information about Sumerian culture. Additional translations and retellings of the epic are available.

Severy, Merle. "Iraq: Crucible of Civilization." *National Geographic,* 179 (May, 1991), 102-15. Unearthing Iraq's antiquities during the 1991 Persian Gulf crisis and conflict is the subject of this photographic essay.

Splendors of the Past: Lost Cities of the Ancient World. Washington, D.C.: National Geographic

Society, 1981. This book is a helpful reference for teachers and students.

Stead, Miriam. *Ancient Egypt.* New York: Gloucester Press, 1985. This is a brief, readable description of daily life in the Egypt of the pharaohs.

Stolz, Mary. *Zekmet, The Stone Carver.* San Diego: Harcourt Brace Jovanovich, 1988. This fanciful work of historical fiction describes how the Sphinx came to be. See also *Cat in the Mirror* by the same author (Dell, 1978), which is written in a somewhat whimsical vein.

**Suter, Coral, and Marshall Croddy. "Hammurabi's Treasure: The Written Rule." In *Of Codes and Crowns: The Development of Law.* Los Angeles: Constitutional Rights Foundation, 1983. This instructional unit can help students develop an understanding of the type of justice prescribed in Hammurabi's Code. Hammurabi's Code, although not the first legal code, had a significant impact on the development of subsequent law. The teacher can define justice and then ask students to identify the system of justice used in the code. An excellent activity for evaluating this system of justice is suggested in the unit "Hammurabi's Treasure: The Written Rule" in *Of Codes and Crowns.* The code can be useful in studying the ways in which law is a reflection of society. Using such universals of cultures as economy, technology, social structure, beliefs, communication, power and authority, food, clothing, and shelter, students can complete a retrieval chart noting what can be learned about Mesopotamian culture from Hammu-rabi's Code. Students can be asked to examine the code to see whether they can identify those issues and commodities of greatest significance to the Mesopotamians. Some students may see similarities between the code and the early system of justice described in the Old Testament. To order, call (213) 487-5590.

Snyder, Zilpha Keatley. *The Egypt Game.* A Yearling Book, Dell Publishing Co., Inc., 1986. A Newbery Honor book, this book involves children in an exciting and adventuresome game using ideas learned about ancient Egypt. It is suggested for recreational reading rather than as "core" literature.

Treasures of Tutankhamen. Edited by Katharine Gilbert. New York: Ballantine Books, 1977. This is a catalog of the King Tut exhibit that toured the United States between 1976 and 1979.

Vapp, Malcolm. *The Ancient Near East.* Greenhaven World History Program. London: George Harrap, Publishers, 1980. This little booklet, written for use by students, covers early civilization in the Near East from Sumer through ancient Egypt. Some primary sources are included. The booklet is available through social studies supply houses.

Ventura, Piero, and Gian Paolo Ceserani. *In Search of Tutankhamen.* New York: Silver Burdett Co., 1985. Descriptions of the discovery of the tomb of Tutankhamen, its contents, and its historical significance are included in this readable book.

Walker, C. B. F. *Reading the Past: Cuneiform.* Berkeley: University of California Press, 1987. This teachers' resource describes the development, uses, techniques, and styles of cuneiform and gives information about decipherment.

Weeks, John. *The Pyramids.* Cambridge, England: Cambridge University Press, 1971. The workmanship and materials used in pyramid building are described in this booklet.

**Williams, Bruce. *Nubia: Its Glory and Its People.* Chicago: Oak Woods Cemetery Association, n.d. This unusual resource is the result of an exhibit. The booklet offers teachers helpful background on Kush, a topic for which there are limited resources available. Teachers interested in obtaining a copy may call the association at (312) 288-3800.

**Woods, Geraldine. *Science in Ancient Egypt.* New York: Franklin Watts, 1988. Geography, ancient Egyptian science, the pyramids, mathematics, astronomy and timekeeping, medicine, writing, agriculture, and technology are described in this book.

*"World History Series Map Set." Skokie, Ill.: Rand McNally, 1991. This newly revised set of maps relates specifically to the sixth-grade course described in the *History-Social Science*

Framework. Eight maps, measuring 50" x 46" (1.3 m x 1.2 m) each, including maps of Kush, Greece, India, Alexander's empire, the Roman empire, and related topics, make up the set. Three mounting styles are available. The maps are available through social studies supply houses.

Visual and Performing Arts Resources for the Unit

Aida. Composed by Giuseppe Verdi (1813-1901). Performances are available on various recording labels. Most recordings contain a booklet with extensive background information that is helpful to teachers. Recordings are available in compact disc or cassette tape formats. Since sound quality and fidelity are vital for enjoying the work, teachers should make every effort to obtain the best playing technology for their classes. Large record stores usually categorize recordings in the opera section by titles or composers. Other entries in this resources section that deal with the opera include Jane Rosenberg's *Sing Me a Story, Opera Goes to War,* and *Aida,* the picture book described below.

Aida. Retold by Leontyne Price. San Diego: Harcourt Brace Jovanovich, 1990. This is a charming retelling of the opera, written by the singer who was most recently associated with the lead role. *Aida* was written for the opening of the Cairo Opera House in 1871. It premiered in Milan the following year. The illustrations by Leon Dillon and Diane Dillon make the book compelling for young people.

Art and Architecture of Ancient Egypt. HISTORY THROUGH ART AND ARCHITECTURE series. Boulder, Colo.: Alarion, n.d. This material is available on sound filmstrips or videocassettes. The 72-minute program is designed to appeal especially to students in the middle grades, telling the story of ancient Egypt through its art and architecture while providing students with information and diagrams about basic techniques in painting and architecture.

ART THROUGH THE AGES series. Weymouth, Mass.: Universal Color Slide Company, n.d. Unit 1, "Prehistoric Through 17th Century." This resource includes a number of slides that are related to the funerary art and architecture of ancient Egypt. Slides can be purchased separately or in sets from Universal Color Slide Company, 1221 Main Street, Suite 203, Weymouth, MA 02190, telephone: (800) 326-1367. A list of the slides contained in the 600-slide unit can be requested.

Art Works Systems, Level 6. Fort Worth, Tex.: Holt, Rinehart and Winston, Inc., 1989. This material is part of a state-adopted textbook series that includes color overhead transparencies of artworks, time lines, study prints, and a teachers' manual. The sixth-grade materials include a transparency of a painted limestone relief, *King Seti and the Goddess Hathor.*

COLOR SLIDES SOURCE AND REFERENCE OF WORLD ART. New York: American Library Color Slide Company, Inc. Slides can be obtained by writing to this address: American Library Color Slide Company, Inc., P.O. Box 5810, Grand Central Station, New York, NY 10017, telephone: (212) 255-5356.

De la Croix, Horst, and Richard G. Tansey. *Gardner's Art Through the Ages.* San Diego: Harcourt Brace Jovanovich, 1986. This is an excellent resource for the interpretation of art history. It is frequently updated, and newer editions may be available.

DISCOVER ART, Grade 6. Worcester, Mass.: Davis Publications, Inc., 1987. This state-adopted textbook series for grades one through six features editions for pupils and teachers. The sixth-grade book includes a lesson on ancient Egyptian sculpture and ancient and modern buildings.

Egypt: An Historic Tour c. 2600 B.C.-1350 B.C. Boston: Sandak, n.d. This set of 30 color slides

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includes depictions of pyramids, temples, and sculpture from the third, fourth, eighteenth, and nineteenth dynasties. The set is available from Sandak, 70 Lincoln Street, Boston, MA 02111, telephone: (617) 423-3990.

Egyptian Art and Architecture. Boulder, Colo.: Alarion Press, n.d. Queens and the nobility seem to come to life in this 80-minute video program by Ann Campbell that shows the paintings of Egyptian life that cover the walls of tombs. The program consists of two videotapes with accompanying guides.

James, T. G. H. *Egyptian Painting*. Cambridge, Mass.: Harvard University Press, 1986. With its nearly 100 photographs of ancient Egyptian artworks, this book gives detailed descriptions of the tools, colors, and techniques used and the symbolism employed by these craftsmen. The religious motivation of their sculpture and painting is especially well explained. The assembly-line production approach, with its specialization of labor, that was used in painting the tombs and funerary scrolls surprises many.

Janson, H. W. *History of Art: A Survey of the Major Visual Arts from the Dawn of History to the Present Day*. Englewood Cliffs, N.J.: Prentice Hall, and New York: Harry N. Abrams, 1967. This standard art history is extremely useful and is frequently updated. Newer editions may be available.

Lange, K., and M. Hirmer. *Egypt: Architecture, Sculpture, Painting in Three Thousand Years*. Greenwich, Conn.: Phaidon Publishers, Inc., 1961. More than 250 plates, divided by periods and kingdoms, fill this oversized book. A general introduction orients the reader to the subject. Consistent with the motivation behind Egyptian art, nearly all plates are of funerary or temple art and architecture.

METROPOLITAN OPERA BOX MULTI-MEDIA KIT: *Aida*. This resource kit supports the correlation of history-social science in music classrooms. The set includes background information, lesson plans, suggested activities, a sound filmstrip, a classroom poster, a long-playing recording of *Aida*'s musical highlights, and 30 handouts for students. The kit is being redesigned and formatted and is expected to be available again in 1993. Interested teachers may write or call Art Scope, 70 Lincoln Center Plaza, New York, NY 10023-6593, telephone: (212) 769-7027.

Michalowski, Kazimier. *Great Sculpture of Ancient Egypt*. Translated by Enid Kirchberger. New York: William Morrow and Co., 1978. The text of this book covers the materials and colors used in sculpting, the role of the sculptor in pharaonic society, and a description of the dominant types and styles of sculpture. The book includes more than 150 plates, many in color.

Mummy Case of Lady Teshat. Shorewood Fine Arts Reproductions, Inc., 27 Glen Road, Sandy Hook, CT 06482. This art print is usable for this unit of study.

Musical Instruments of the World: An Illustrated Encyclopedia. New York: Facts on File, 1978. Students enjoy using and perusing this illustrated encyclopedia containing more than 4,000 original drawings. The format appeals to young readers, and the book presents a good deal of information in an easily discerned way. The book is useful in the sixth and seventh grades. It is available through UNICEF bookstores and some general trade firms.

National Gallery of Art Extension Services, Washington, DC 20565. The following materials are available under the Gallery's free loan program:

- *Of Times, Tombs, and Treasure: The Treasures of Tutankhamen* (16-mm film or videocassette). This 30-minute program includes the story of the discovery of King Tut's tomb. Examples of the treasures are shown.
- *Treasure of Tutankhamen*. (This package includes 20 slides, an audiocassette, and an illustrated descriptive booklet.) Selected objects from the exhibition of the same title are discussed: the gilt statuette of the goddess Selket, the gold mask, jewelry, and other works. Music of the *oud*, an instrument used in Egypt as early as 1500 B.C., complements the

narration and visuals.

- *Treasures of Tutankhamen* (16-mm color film). The beauty and splendor of the tomb treasures are revealed in this five-minute film: gold and alabaster objects, jewelry, and other artifacts. Some pieces are decorated with scenes that reflect daily life in ancient Egypt. Direct quotations from the works of archaeologist Howard Carter convey the impact of the original discovery.

New York Graphic Society, Ltd., P.O. Box 1469, Greenwich, CT 06836. Large and small full-color study prints and posters available from this source include the following:

- Etruscan: circa 475 B.C. Musicians, Tomb of the Leopards, Tarquinia
- Babylonian: Reign of Nebuchad- nezzar II, 605-562 B.C. The Dragon of Bel-Marduk (detail from the Ishtar Gate)
- Egyptian: 22nd Dynasty, 950-730 B.C. Queen Karomana, wife of Theleth II
- Egyptian: 18th Dynasty, fourteenth century B.C. Golden effigy of King Tutankhamen

Opera Goes to War! Martial Arias and Duets, Marches, and Ballet Music. Angel/EMI audiocassette 4AM 63733. As the liner notes point out, many times a spirited march has quickened the pulses and attentions of nodding opera-goers. Verdi's triumphal march from *Aida* is one of these. The excerpt is lively, although teachers will have to seek elsewhere for an English translation of the words sung by the chorus. The tape is sold in large record stores in the "classical" section.

Peck, William H. *Egyptian Drawings.* New York: E. P. Dutton, 1978. The author describes the historical development of Egyptian drawing and the tools, theories, and techniques used by the artists themselves. The relationship between drawing, sculpting, and hieroglyphic writing is also explained. Many black-and-white and color plates illustrate the varied subject matter found in Egyptian drawings.

Phillips-Matz, Mary Jane. "Roots: *Aida*'s Literary Origins," *Opera News,* Vol. 56 (December 21, 1991), 21-23. Phillips-Matz provides an interesting cultural history of the famous opera's mysterious and uncertain source. Her hypothesis offers compelling evidence that Heliodorus's fictional *The Book of Ethiopian Women* (written in the third century A.D.) furnished considerable fodder for the opera's librettist. History and music teachers may enjoy this account. Back issues are obtainable for $3.50, including shipping and handling, from *Opera News,* 70 Lincoln Center Plaza, New York, NY 10023-6593, attention: Colleen Quinn. Pages 38-40 of the same issue contain color photographs of an actual production, a plot synopsis, and other background material.

Racy, Ali Jahad. *Ancient Egypt.* Long-Playing Recording LLST 7347. Lyricord, n.d. This music was composed as a musical tribute for the King Tutankhamen exhibit. The titles of the compositions included were taken from the *Book of the Dead.* The music is performed with Near Eastern musical instruments and is based on research of the funeral music played in the Near East; the musical traditions of Nubia and the Sudan, which are believed to still harbor reminiscences of ancient Egyptian music; and contemporary Egyptian music.

Raphael, Elaine, and Don Bolognese. *Drawing History: Ancient Egypt.* New York: Franklin Watts, 1989. Who says they can't draw? Anyone can do it with these simple grid directions for making two-dimensional drawings like those seen in the tombs and on the papyri of the dead. The subject of each drawing is explained in a brief text.

Rosenberg, Jane. *Sing Me a Story.* London: Thames and Hudson, 1989. Rosenberg retells the stories of famous operas, of which *Aida* is one. Teachers may compare this retelling with that of Leontyne Price in her book, *Aida*, listed earlier in this resources section. Both versions are commendable.

Sachs, Curt. *The Rise of Music in the Ancient World, East and West.* New York: Norton

Publishing, 1943. See also *The History of Musical Instruments* and *World History of the Dance* by the same author. The chapters on the music of Sumer and Egypt are recommended readings for teachers. The book is available through libraries.

*SANDAK'S ART THROUGH THE CENTURIES: *Slide Set for 6th Grade.* Boston: Sandak, 1992. Especially designed for the *History-Social Science Framework,* this set of color slides includes artifacts, art, and architecture from Mesopotamia, Egypt, Greece, India, China, and Rome. For further information, telephone Sandak at (800) 343-2806. Slides also may be purchased individually rather than as a set; a slide set for the seventh grade course is available as well.

Watson, Philip J. *Costume of Ancient Egypt.* New York: Chelsea House, 1987. This book shows detailed drawings of 100 costumes for common men and women, priests, royalty, and slaves along with dozens of different headdresses. The accompanying text is in sufficient detail to give a clear idea of fabric, cut, and color. Nubian and Canaanite dress are also shown.

Appendix II-1

The Good Things of Egypt

Written by John Feeney

In a land as ancient as Egypt, the past is always present. The mighty monuments of other times--the Pyramids and the Sphynx, the Mamluk mosques and the citadel of Muhammad Ali--cast their shadows over the hustle and bustle of today, and modern Egypt is just as much a gift of the Nile as it was when Herodotus first coined the phrase. We know a great deal about the ancient Egyptians thanks to the documentary detail in the thousands of miles of wall paintings and stone engravings with which they decorated their temples and tombs. We even know what they ate, how they grew, gathered, and prepared their food, even what they flavored it with. And because of the basic conservatism of the Egyptian people, it is possible today to breakfast or dine on the same foods that the pharaohs, scribes, and pyramid-builders ate thousands of years ago.

Of course, since then, new fruits, grains, and vegetables have been brought in and domesticated. In recent centuries, the Turks have imparted unmistakable flavors and textures to many dishes. Before that Arabs, Romans, Greeks, and Persians made their contributions. But the basic elements of Egyptian cooking--the beans and onions, cereals and bread, the fish from the Nile and the ducks from Fayyoum, the melons, pomegranates, and dates, the coriander, cumin, rosemary, and sage--remain as they were at the time of Ramses the Great and Ikhnaten.

The tombs abound with pictures showing the making of bread and beer--two jobs conveniently combined by the bakers because of their control of the supplies of yeast. The ancient Egyptians are believed to have been the first people to make leavened bread. Actual examples of bread made 4,000 years ago have been found in sealed tombs that were recently opened. Egypt was one of the main suppliers of wheat and barley to Rome, and wild barley is still found on the shores of the Red Sea, where it was originally discovered by the goddess Isis.

Some ancient Egyptian foods, however, are no longer eaten, at least not in quantity. The lotus and the papyrus, the two main flower emblems of old Egypt, are not usually thought of as edible. The green stem of the papyrus, though a little tough, is sweet to chew, while the flowers of the white or blue lotus make a tasty salad. Today people will tell you that the wild lotus, which once grew prolifically in the swamps and lakes of the Nile, has vanished. But recently, one evening at

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dusk, we were driving along a dusty road beside a small canal somewhere in the northern Delta, when a young boy emerged from the bushes bearing in his arms an immense pile of white lotus flowers, drooping and top-heavy on their long stems, just as they appear on the walls of the tombs. To see this boy appear, his arms full of lotus, was as if countless centuries had melted and we ourselves were alive and breathing in the distant past.

An easier way to get a taste of the past is to eat the onions and beans of Egypt. They are consumed in vast quantities by the modern Egyptians and, according to the pharaonic texts and wall paintings, they were just as popular in ancient times. The onion, and the closely related garlic and leek families, had an almost religious, or at least medicinal, significance in ancient Egypt. Wall paintings show priests holding up bunches of onions; papyrus texts tell of special days for chewing onions, days for tying onions around the throat or stomach, and a day for walking with onions in procession. On the arrival of a new season's crop, onion and garlic festivals were held. To this day, on the eve of Sham an-Nassim, Egyptians put a piece of green onion or garlic under their pillows and on waking the next morning crush the piece and smell it before going out to "sniff the breezes" on the first day of spring.

Most Egyptians begin their day, every day, with beans--*foul madamis,* if not the national dish, is at least the national breakfast. Dried broad beans are boiled all night in large, cylindrical copper pots, tightly closed, over an extremely low fire. By dawn these pots have been delivered to every kiosk and restaurant in town, including luxury hotels like the Sheraton and Hilton. The *foul madamis* is ladled out into thousands of small pots and plates and simply dressed with olive oil and lemon. *Ta'miyah,* another popular bean dish, is made of peeled broad beans pounded to a paste with the leaves of leeks, parsley, coriander, plus coriander seeds, red pepper and much garlic, then dropped by spoonfuls into boiling oil for a few seconds and eaten hot. Biting into the crisp brown crust of *ta'miyah* --called *falafil* in the rest of the Arab world--reveals a heart that is bright green from all those leaves. A duller, pea-green is *bisara,* a kind of porridge made of dried green beans, boiled with onions, garlic, oil and butter, and flavored with leek, mint, dill, coriander, and parsley.

Egyptians like their food spicy, and the pharaonic tombs reveal that this is a very old tradition. The tombs contain actual samples of sage, rosemary, anise, fennel, cumin, and coriander that was preserved for use in the afterlife. Coriander was a particular favorite; it was not only a flavoring but was considered to have medicinal properties; even today many Egyptians take coriander seeds for heart and liver troubles.

Coriander is also an essential ingredient in what is Egypt's true national dish--and eaten and known as Egyptian throughout the Middle East--*mulukhiyah.* This is made from a spinach-like pot-herb, *Corchorus olitorius* ("Jew's mallow," according to Webster's). The leaves are cut and recut until they become almost a green paste. Chicken or rabbit broth is then poured over the chopped leaves, along with butter, garlic, and green coriander. A few minutes of boiling turns the dish a blackish green, ready to be ladled over plates of rice, pieces of dried bread and chicken, lamb, or young rabbit. Vinegar is sometimes added. Either you like it or not: it is somewhat slimy and stringy in consistency, but most Arabs find the very name *mulukhiyah* mouth-watering.

A vegetable of similar mucilaginous consistency popular in Egypt is *bamyah*--none other than our old friend from the Deep South, okra, a member of the hibiscus family. In Egypt, the dark green pods, containing masses of fine white seeds, are carefully arranged in layers of radial circles, like the spokes of a wheel. A little minced meat and garlic is added and the dish is cooked extremely slowly for many hours. Just before serving, a few drops of fresh lime juice are added.

Stuffed leaves and vegetables are eaten throughout the Middle East, sometimes with a flavoring of meat, sometimes after cooking in oil. In Egypt, grape leaves are picked in March and April, when the vines send forth tender new leaves, and stuffed with a bit of rice and flavoring. Other leaves--lettuce, cabbage, anything as long as it's not poisonous--are also stuffed. Since pharaonic times the humble cabbage has been a favorite. The leaf is first dipped in boiling water to make it pliable; then wrapped round a mixture of rice, minced mutton, a few grains of mastic

and chopped coriander; and then arranged in rows in a pot and slowly simmered in broth.

Egypt is blessed with an abundance of fish, fresh-water from the Nile and salt-water from both the Mediterranean and the Red seas. The giant Nile perch is said by some to be getting bigger and better on the rich food supplies banking up behind the High Dam at Aswan. "Aboukir" shrimp come from the bay where Nelson destroyed Napoleon's fleet in the Battle of the Nile. The Red Sea produces prawns and other crustacea. But, above them all, is the *buri*--a grey mullet from the sea--which is served both fresh and salted and also provides that connoisseur's delight, *batrakh,* or pressed Egyptian "caviar."

The Shining Virtues of the Good Things of Egypt and Cairo--written in 1483 by Ibn Zuhayra and mainly quoting an earlier Egyptian writer of about A.D. 900--speaks of the best fish for salting as coming from the northern Delta, where it was the special food of weavers and dyers working in the cloth factories of the area. The fish was "sent salted to the horizons," Ibn Zuhayra says. It may well have been the *buri,* which comes from the northern Delta and is sent everywhere.

The *buri* is considered to be at its best in the early spring when it stops eating and becomes known as *buri sayim,* "fasting mullet." At this time of the year, the fish begin to pass in great numbers from the salt marshes of the Delta into the open sea. It so happens that, at about the same time, the Copts of Egypt are beginning their own lenten fasts and are in need of large quantities of fish. The fasting mullet has two advantages: it can be cooked and eaten without cleaning, and--as it is also the breeding season--the female *buri* is filled with eggs. The ovaries are dried in the sun in much the same way as shown on the walls of the Old Kingdom tombs at Saqqara. Dried and pressed, the eggs appear as long amber bars about three inches long. They are best eaten very thinly sliced on slivers of dry toast accompanied by equally thin slivers of lemon. Unfortunately, unlike most other Egyptian delicacies, but like all caviar, *batrakh* is very expensive.

Wild ducks flap their wings or hang in the hands of servitors in many of the tomb paintings. Today the hunting of wild ducks is confined to a few migratory birds alighting in season in the salt marshes of the Delta. But the oasis of Fayyoum, west of the Nile, specializes in raising ducks for the table. Roast Fayyoum duck, stuffed with *fireek* (cracked wheat gathered green and dried), onion, the small, wiry variety of Egyptian celery, and then liberally basted with orange juice, is an Egyptian dish for special occasions.

If wild ducks are rare, almost every farmhouse has its pigeon tower made of Nile mud. The mud is important, for the pigeons have an intense dislike for modern concrete towers and more than one Delta farmer has found his newly built tower quickly abandoned in preference for the old mud one. In some parts of the Delta there are veritable pigeon cities--lofty skyscraper complexes housing tens of thousands of pigeons--for pigeons are also raised commercially and served in the most sophisticated restaurants as well as in the most humble homes.

Few dishes are more Egyptian than pigeon cooked with *fireek.* Pigeons stuffed with *fireek* and basted with liquid swell as the grain inside expands till the birds have a full, rounded, almost sexy appearance. Alternatively, the pigeon can be completely covered and cooked inside a mound of *fireek,* to which is added fresh cream, a little garlic and butter, and onions. The dish emerges as a brown, crusty mound, with the pigeons moist and succulent inside the steaming *fireek.*

A word about meat in Egypt. The meat most often served in Middle Eastern countries is lamb or mutton, and Egypt produces its full share of sheep, whose meat can be very succulent. However, Egyptian cooking also features a kind of beef--known on the hoof as *gamous,* or water buffalo. Egyptians usually eat it in made-up dishes, but it can be cooked as steaks or kebabs, and many a Westerner has eaten it under the impression that he is eating beef.

All these dishes--with the exception of the "caviar"--are common, everyday fare in many Egyptian households. But, as in many lands, it is not always easy to find everyday, local foods in the big international hotels and restaurants. Egyptian fish and shrimp are easily found in most good restaurants. The delightful bean dishes--*foul madamis, ta'miyah, bisara*--have been admitted to the menus of some leading hotels, or can usually be produced by special arrangement. The

Meridian Hotel serves many local dishes at its Saturday night oriental buffet, and the Hilton and Sheraton bring forth a few Egyptian specialties for the adventurous traveler. And nearly all the simple local dishes are to be found at the charming Fil Filla restaurant, to be savored in the courtyard under the dappled sunlight of living vines.

The Egyptians usually end a meal with fruit, and the walls of the tombs give evidence that their ancestors also enjoyed the fruits of Egypt--grapes, guavas, melons, and pomegranates in particular. Other fruits, arriving centuries later, have since become Egyptian in every sense--mangoes, oranges, limes, apricots, mandarines. One of the joys of an Egyptian summer is to see these fruits from different parts of the country borne proudly into the city in small woven baskets on the heads of street vendors. In season come grapes from Fayyoum, very sweet dates from the distant oasis of Siwa, green and purple figs from Alexandria and Mersah Matruch, and summer melons from Ismailia and the banks of the Nile. The street vendors chant the virtues of their wares: "Buy my pomegranates . . . like maidens' cheeks." Today the fruit and flowers of the flaming pomegranate are as much sought after for their juice and as decoration as they were when this fruit was celebrated in old Egyptian poetry and used to decorate the tomb of the pharaoh Ikhnaten. In ancient times, figs were often gathered with the help of monkeys; and in every temple in the land were giant stone columns representing the trunk of the date palm. The date was one of Egypt's commonest foods, eaten fresh, dried, or pressed into cakes.

But above all other fruits, in a desert land, it is the melon--pale green, salmon pink, creamy white, or bright red--that provides the greatest refreshment. Sweet and succulent, scented with musk, dripping with juice, the Egyptian melon can be sheer ecstasy after an outing in the blazing summer sun. According to tradition, the *batikh*, or watermelon, should be cut an hour or so beforehand to cool by evaporating in the air. Another piece of ancient advice still considered to be true is this: "But it is always wise to watch the melon during this time, lest a serpent should come and poison the melon by its breath or bite; for reptiles are said to be extremely fond of melon and smell it at great distances."

Lucky serpents! Lucky Egyptians!

John Feeney, a free-lance photographer and cinematographer, has lived in Cairo for many years and enjoys the good things of Egypt.

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